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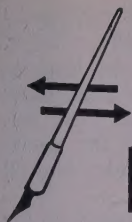
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COVER: Salvation Army's Harbor Light Corps, Chicago, Ill.

EDITORIAL



BBETTER LATE THAN NEVER. Can you conceive a more comforting adage for an editor who missed the deadline and the dateline too?

There it sets squarely on the desk. It stares at us boldly. Better . . . better . . . better. It pushes eagerly against emotional barriers. Better . . . better . . . better late. It is of no earthly use at all. It cannot pierce the armor around us.

An old adage in a modern world. It is not even comfortable like an old shoe. It squeezes and pinches. The troubled spirit is not soothed. By the despotic standards of million-dollar journalism, editorial tardiness is downright humiliating.

So . . . we are humiliated, humiliated indeed. We should be. It is normal in a world of time clocks, baby feeding schedules, split second timetables, and television commercials that still the tongues of statesmen. *Time* and *Life* darken our mailbox with the regularity of a last-generation policeman covering his beat. Of course, we are humiliated.

Why fight it longer? The truth is that we are not a Luce enterprise. Just to our Associates we whisper softly, because it is not normal in this generation . . . we are not humiliated. Ours is a lurking suspicion that you have not waited breathlessly at the post office for this issue. Perhaps you may even enjoy the articles as much now as you might have last month — an edge we have over *Time*.

We still manage to lift our head in your august presence because unlike the long columns of Luce editors we occupy our time with a hundred other significant things. We would rejoice to share them all every two months. Space would not permit unless we continued to omit the popular feature "Surveying the Scene." Let us try it this month, promising that it will not happen again.

Have you heard of the National Conference on the Churches and Social Welfare? If you have, then you know one reason our head and shoulders are still erect. It is travelling in church and social work circles with supersonic speed. The churches as churches — not just their group work and case work agencies, health and welfare institutions, home mission boards, pension boards, social education and action boards, but *all* these and more — are focussing a powerful spotlight on social welfare.

The churches as churches are represented by their highest

officials on the General Board of the National Council of Churches. It is America's top churchmen who have said officially: "Social welfare is a major concern in this generation. . . . As long as there are people in need, the churches will have a continuing responsibility and interest in every effort to improve their lot. . . . The churches have a duty to arouse and guide the social conscience of the community. . . . Welfare services under church auspices continue to have an important role."

It was these people who called a conference at Cleveland for November 1-4, 1955, "to the end that the churches may give more dynamic leadership in helping to meet the nation's welfare needs." To this conference the member churches will send nearly two thousand delegates, including large numbers of people responsible for administering, coordinating, and serving the welfare programs of the denominations and the parishes. For the first time a large, official, interdenominational assembly will seriously consider the role and function of the churches in social welfare. The churches are of a mind to evolve policy in this field.

More than fifteen major denominations have appointed study commissions, each to contribute a paper on the historical and theological involvement of its churches in social welfare. To be compiled and edited by the Rev. E. Theodore Bachmann, Ph.D., director of graduate studies at the Pacific Lutheran Theological Seminary, these papers will appear in September as a book published by the National Council in preparation for the Cleveland conference.

Another preparatory book will reflect the findings of thousands of questionnaires which have been sent to institutions and agencies in every corner of the nation. They will uncover the extent, nature and character of Protestant social welfare. Supplemented with case studies and intensive interviews by a skilled research staff and set against the panorama of the nation's welfare trends, services and problems, this pioneering study will give an indispensable base for sound welfare planning.

Twenty preparatory commissions involving hundreds of national leaders are busily engaged in preparing background papers for the delegates at Cleveland. Meet some of the forty officers of the interdenominational commissions which are facing up to the problems and defining questions of major concern for the conference. From Kentucky, Howard W. Hopkirk, authority on child welfare; from Tennessee, Sue Spencer, director of the School of Social Work at the University of Tennessee; from Pennsylvania, Methodist Bishop Lloyd C. Wicke; from California, Donald S. Howard, dean of the School of Social Welfare at the University of California.

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by MURIEL S. WEBB

THE SOCIAL AGENCY AND THE REFUGEE RELIEF ACT

AMERICAN COMMUNITIES once again contain a noticeable proportion of new immigrants. This has been caused not only by an influx of Puerto Ricans, Mexicans and others, but also by two recent emergency legislative measures. They are the Displaced Persons Acts (1948-1951), and the Refugee Relief Act (1953-1956). Because of this flow of immigrants, social agencies are faced with needs and problems reminiscent of the early days of the century.

New projects of citizenship education, English for the foreign-born, orientation, and naturalization are springing up in many cities and towns. The new social services differ sharply from earlier ones, but are designed to meet the same need, that of integrating newcomers into American life as rapidly and fully as possible.

The two emergency immigration laws have leaned heavily upon national voluntary agencies for their implementation. Under the Refugee Relief Act, as under the D.P. Acts, immigrants enter the United States on assurance from individual American citizens that they will provide jobs and housing and will see that those

they sponsor do not become public charges. The great majority of these assurances are submitted to the government through voluntary agencies — the four largest of which are United Hebrew Immigrant Aid Society, National Catholic Welfare Conference, National Lutheran Council, and Church World Service, which is a department of the National Council of Churches.

Church World Service is a coordinating agency for all Protestant, Anglican, and Orthodox churches, excepting the Lutheran churches which operate their own program. The world organizations of the four large groups select refugees overseas and later process them on the basis of assurances provided here.

The important role of the national church-sponsored voluntary agencies and the socially oriented nature of the sponsorship requirements create a correspondingly important role for the local social agency. What are the major things which a social agency can do to promote the success of the present resettlement program and further the integration of immigrants who have already arrived?

1. *Know the Act and its administrative procedures.*

The Act permits 209,000 aliens from Europe and Asia to come to the United States before December 31st, 1956. Each family or individual is processed by the State Department and other Federal authorities for social, health, political, and vocational background before receiving a visa. The processing starts only after an assurance for resettlement has been signed and submitted for the specific refugee or refugees by an American citizen.

Sponsors select the refugees suitable for their opportunities on the basis of dossiers, which are life stories sent through the voluntary agencies from overseas. The overseas agencies make every effort to determine the eligibility and suitability of refugees before nominating them to American agencies.

Most assurances are submitted on a special form (DSR-8) approved by the Department of State for use by voluntary agencies. Because these assurances are underwritten by the agencies, they do not require elaborate supportive documents. They describe a job (at prevailing wage rates and without displacing some other person) and housing (which may be either temporary or permanent). They also state that the sponsor will make every effort to see that refugees

do not become public charges.

The assurance is not a contract. It is a moral rather than a legal responsibility. The Protestant or Orthodox sponsor is supported in these obligations by the resources of his local church, his denomination, and Church World Service or the National Lutheran Council if he files the special DSR-8 form.

Once the refugee receives a visa, he comes to the United States on an overseas transportation loan from an inter-governmental agency. This is not the sponsor's responsibility. Church World Service or the National Lutheran Council arranges for his reception at the port of entry and for inland transportation to the home of his sponsor. The latter is the sponsor's financial obligation, although it can be repaid by the refugee if desired.

A special section of the Act makes five thousand refugee orphans under ten years of age eligible for adoption. However, all overseas information shows that only about three hundred eligible Protestant or Orthodox children will be available from Europe, and a similar number from Asia.

Because of the small number of children and the administrative costs in terms of highly skilled, child welfare workers, the Protestant and Orthodox churches have not developed an independent adoption program. Rather, they have

made an agreement with International Social Service for the operation of the program in Europe and are considering a similar agreement for Asia. The I.S.S. has professional staff in the United States, Europe, and Asia, and has been assisting with international adoptions for many years.

Local child welfare agencies have an essential part in the adoption process, as well as in work with applicants who fail to receive children. They make all the home studies in relation to prospective adoptive parents and are responsible for work with the families after the orphans arrive. If a placement fails, they arrange substitute placement. I.S.S. is developing close relationships with such agencies in every State.

2. Know the agencies responsible for refugee resettlement.

Although Church World Service is an agency handling central services, its sole function is to enable its member churches to carry out the resettlement program effectively. Responsibility for the work lies chiefly with the churches themselves, and each has a national agency for this purpose.

The great majority of assurances come through the denominational agencies. Refugees are placed through them, and the continuing relationship with sponsors and refugees after arrival is theirs to maintain. Should problems

arise in particular cases, local social agencies can turn to denominational offices for advice and assistance.

On the other hand, the national church offices must look to local agencies for the kind of guidance and service to both sponsors and refugees which is possible only on a community level. Individual sponsors and parishes will want to carry their full share of responsibility, and social agencies will be able to help them make the best use of local resources in doing this.

Yet when problems arise which are too serious for local resources, it is important to know that the national church offices can help. It should be noted that in the D.P. program only two units out of each hundred resettled presented more than temporary and minor problems of adjustment.

Councils of churches submit a small number of assurances, but their main tasks are to help local churches take an active part in the program through their denominations and to give guidance for individual cases. Social agencies can help the councils in both of these objectives.

3. Create favorable community attitudes for the integration of immigrants.

Integration has been defined as follows: "It is the gradual process by which new residents become active participants in

the economic, social, civic, cultural and spiritual affairs of a new homeland. It is a dynamic process in which values are enriched through mutual acquaintance,—accommodation and understanding. It is a process in which both the migrants and their new compatriots find an opportunity to make their own distinctive contributions.”¹

Social agencies can help in creating a climate of opinion where such a two-way process is possible. Sponsors, churches, schools, and other groups need information in advance about who the refugees are, why they are coming, what they need, and what they can contribute.² When refugees arrive, they will need guidance in many matters ranging from currency, shopping, and traffic regulations to housing, social security, and citizenship.

4. *Provide social services for the refugees and their sponsors.*

Many social agencies, both public and voluntary, have been redefining their policies during the last three years so that newcomers to their communities will find services more easily available. This applies to native born Americans as well as to immigrants. In fact, the social needs of immigrants are the same as those of thou-

sands of Americans whose occupations require shifts to new areas. They have the same social needs heightened by a change in culture, especially language.

Recreation agencies can help in the integration of newcomers by welcoming them into group work, craft, and adult education programs, where they can contribute too through their talents and specialties. Public welfare agencies can help by providing facts about their rights, responsibilities, and legal status. Voluntary agencies working with individuals can help with the whole range of services provided to anyone in need.

Particularly valuable in the early phases of resettlement will be guidance to both sponsors and refugees in understanding and accepting each other. Health agencies are frequently called upon to serve refugees. None of these services is looked upon as constituting “public charge,” and all may be offered without making the refugee subject to deportation.

5. *Offer an assurance for a refugee to work in your agency.*

Institutions and agencies are suffering from serious staff shortages. Many of the refugees are capable of filling these jobs. Among the refugees are cooks, clerks, stenographers, nurses, technicians, teachers, doctors, chemists, druggists, and semi-skilled workers who could

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¹ *On Putting Down Roots*, International Conference of Non-Governmental Organizations Interested in Migration, 20 West 40 Street, New York City.

² *Ibid.*

The Salvation Army's

LIGHTHOUSE FAR FROM WATER

by Chester R. Brown

A COLD SUNDAY MORNING in Chicago's skid row. Inside the building with a replica of a lighthouse were gathered some two hundred skid row men, not for food or drink but for spiritual strength and enlightenment. They were attending the Sunday morning Holiness Meeting as converts of the Harbor Light Corps. None but converts were being admitted.

Their faces in many instances showed evidence of previous dissipation. Some appeared youthful, but many gave evidence of advanced years. Here was the very heart of the work performed by Senior Captain Tom Crocker and his associates. They were helping to reach men who had fallen to the bottom of the social ladder, mostly through over-indulgence in alcohol and its associated vice and evil.

They "made the break"

Each man was there in the hope of strengthening his own spiritual experience and obtaining the fortitude necessary for another week of sobriety and usefulness. Earlier each had drifted into one of the meetings held in that building nightly. Each had manifested a desire to accept Christ as his

personal Saviour and prayed a confessional prayer. In the prayer he asked God's forgiveness for past sin and power to help him avoid evil in the future.

The first confession and prayer of repentance is the beginning of the upward climb for each of the three thousand or more individuals who "make the break" at the Penitent Form of the Harbor Light Corps every year.

Captain Tom himself is a product of a similar experience. In the city of Detroit a broken, derelict individual given to indulgence in drink and drugs, he had been jailed many times. Finally he was sent to an institution for psychiatric treatment, but to no avail. Every time he emerged from a period of treatment, he went right back to the old indulgences and sank lower and lower.

During this period the Divisional Commander for The Salvation Army in Detroit had decided that a building which had been vacated by his Headquarters could be used for a special type of work. It would be directed toward the need of the derelict men on Michigan Avenue, the skid row of that city.

Tom was among those who

came in the early years to the Detroit Bowery Corps, as it was then known. An abandoned building and a derelict man came together for the beginning of a work that, under the inspiration of God's Spirit and the practical application of understanding of human behavior, has helped many another man to a better life.

The way back

A convert of a Harbor Light Corps is generally in rundown physical condition and frequently without a proper home or means of self-support. When he gets up from the Penitent Form, he is generally taken in tow by someone who has "been through the mill" and can handle him with sympathetic interest and understanding. If he is hungry, he is given nourishing food; if he is without shelter, he is generally provided a place to sleep for the first night.

Early the following morning the convert is interviewed with the idea of providing him with work and directing his thoughts and endeavors on a healthful path. Facilities are provided to meet his various needs. It may be that he has seriously deteriorated and, if he is an extreme case, may need hospitalization. If not, he may need a brief period of "drying out." The extent of the treatment is usually determined by a quick physical examination.

The convert is encouraged to talk about his problems. If

there is need for help from a case worker or a psychiatrist, this is available. Primary emphasis, however, is given to the need for spiritual regeneration and the determination on the part of the convert to make his own way back to sobriety and decency.

He is encouraged to pray when he feels himself tempted, to read the Bible and to apply its teachings to his everyday conduct. He is encouraged to seek out someone weaker than himself to whom he can offer some of the same kind of help that he has received. The whole atmosphere is one of positive assurance and an affirmative approach to the possibility of a man's making the best of whatever he may be or have.

Alumni association

Each year there is a dinner for the "graduates," usually in one of the larger hotels. Those who have maintained their religious experience and sobriety over a period of years come together for mutual encouragement and, particularly, to help the "fledglings" in their early struggles to get on their feet.

Attending these gatherings are some who have maintained a sober and decent life for fifteen years or more, and others for lesser periods. From the completion of his first year Due Recognition is given to each man as he achieves another milestone in his maintenance of a socially acceptable life.

The workers at the Harbor

Light Corps are often asked about the number of converts who actually achieve real sobriety. These figures are impossible to give for two reasons. First, it is almost impossible for a man to say that he is cured of the alcohol habit. He may not be as readily tempted to drink as he had been, but many know that if they were to taste alcohol, even after years of abstinence, they might be tempted to go on a binge.

The second reason for inadequate statistics is that many who have been treated at the Harbor Light Corps drift away to other communities, and contact is lost. It is difficult to follow-up in order to determine whether the work which was done in them has been permanent.

There is evidence, however, that a real job is being done. Some men manage to get on their feet and hold down in some instances highly paid, responsible positions. In other instances, they are known to carry on against many difficulties without recourse to the stimulus of beverage alcohol.

Without any desire to disparage the skill of the social worker, the psychiatrist, the internist or others who have endeavored to use professional knowledge for rendering assistance to problem drinkers, here is a point where concrete evidence of real achievement in the treatment of individuals is basically attributed to the power of God. Here is God working

in individuals in response to their own sincere prayers for forgiveness and for help in leading a socially and spiritually acceptable life.

Thirteen such Corps are being operated in various cities by The Salvation Army at the present time. In all of them spiritual experience is considered fundamental, and whatever may be needed in the way of assistance from the professions is added to it for a complete job.

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serve as superintendents, janitors, nurses' aides, house parents, or other needed workers.

If you have such vacancies, send to your denominational headquarters for further information and refugee dossiers. It is estimated that in the average case there will be about six months after submission of an assurance before the issuance of a visa.

6. Find out more.

Whatever its function, any social agency will want to be fully informed about the refugee resettlement program. Facts can be obtained from councils of churches and denominations. Every informed effort to successfully integrate refugees bears fruit in the form of better Christian citizens. This is a church program, and churchmen in our social agencies are in a strategic position to make it a success.

by Marie Kamphuis

DISTINCTIVE ELEMENTS IN PROTESTANT SOCIAL WORK

Director of Dutch school of social work is "shocked" by American Protestantism's superficial approach to social welfare

MANY AMERICANS may consider it strange to speak of distinctive elements in Protestant social work. When I opened the *Social Work Year Book*, 1954, I read under the heading "Protestant Social Work" that there is not much difference between this and non-sectarian work, excepting the motivation and the sponsors.

The editor asked me to write about distinctive elements in my home country, the Netherlands. He did not ask that I write about Protestant work as a whole, but about education for Protestant social work. When I pondered the suggestion, it occurred to me that what is true about education for social work is also true for the whole field of social work.

When it comes to basic assumptions and principles, what is valid for the Netherlands will to a great extent hold for other countries as well. I know that there are great differences between cultural and social patterns, for instance, in the Netherlands and the United States. Nevertheless, if our philosophy of social work stems from the evangel of Jesus

Christ, the differences should be less significant than what we have in common.

Historical roots

Let me now, as a true European, go back in history. It is a remarkable fact that none of the publications on the roots of modern social work, particularly social casework, go back to its sources in the period of the Reformation. Many papers mention the system of Elberfeld in the nineteenth century and the Scotch minister Thomas Chalmers, some decades earlier. Sometimes the system of Hamburg in the eighteenth century is noted, but when we go further back, there seems to be only the English Poor Law.

It might be of interest to mention that some cardinal principles of modern social work: namely, helping people to help themselves, giving individualized services, acknowledging the value of the relationship, differentiating among kinds of needy people, attempting to help by giving employment, and finally coordinating and integrating charitable institutions, were found in the Netherlands and in some parts

of Germany in the sixteenth century.

I am now referring to three movements in and near the Low Countries. The Lutheran Reformation theoretically built up and in some cities actually carried out a system of relief based on these principles. In this system, put into practice for the first time in 1523 in the German town of Leisnig, the responsibility for assistance was shared by the local government and the church. In 1525 a reformation of charity, named for the town of its origin the system of Yperen, took place in the southern parts of the Netherlands. This system involved the secularization of charity. Local authorities felt that because the church had failed to meet social needs, they should assume the responsibility.

The third interesting development in this period, about a half century later, was the appearance of Calvinistic deaconages, mainly in the Netherlands. The deaconage movement spread from there to several other places where Protestants had to escape the persecutions of the religious wars.

A fascinating document that has been preserved describes the organization of the deaconage of Embden, a town on the German and Dutch border. I regret that it is too long to translate here because it has so much valuable evidence. What strikes us, on the one hand, is the orderly way in

which the whole project was conducted, which is typical for the period of the "burgher." On the other hand, we note the first attempt to develop methodology for the individual contact, and at the same time the humane way in which helpless persons, be they poor, disabled, sick, or orphaned, are approached. It makes clear that life on earth was recognized at this time as a value in itself, not only as a gate to the hereafter.

The Calvinistic Reformation looked upon the deaconages as an essential part of the church. The idea of assistance under secular auspices was rejected. However, this somewhat unrealistic standpoint was very often ineffective because many towns had already organized their relief according to the system of Yperen.

It is an interesting but often neglected fact in history that the system of Elberfeld goes back to these deaconages, some traces of which remained in Germany in the nineteenth century. After its founder, Daniel van Heydt, had tried in vain to revive them, he organized assistance under auspices of the local government, employing the same principles.

In the history of charity so far as it is connected with Protestantism in Europe, the movements of Pietism in the eighteenth century and the Home Mission (German: *Innere Mission*) in the nineteenth century are the most interest-

ing features. We shall return to them later.

Origins of modern social work

In one way modern social work is a specialization as well as an expansion of age-old helping practices. In another way it is a completely new phenomenon related to the development of mass population, the industrial revolution and the technical era. Before the middle of the nineteenth century human need was considered either as the consequence of man's shortcomings, in a certain way as his sin, or as an accident that unhappily struck him or his family. But in the second part of the nineteenth century and particularly the twentieth century it was discovered after a period of terrible mass misery that some needs had social causes. The impossibility of many people making a quick adjustment was recognized. The word *adjustment* belongs particularly to the new era and to the great demands of this rapidly changing society. It would have been unthinkable in the seventeenth or eighteenth century.

Upon closer examination we discover an interesting development. Following the period in which society was seen as the scapegoat for all kinds of personal distress, the insight dawned that however favorable a person's living conditions might be made, sometimes he cannot profit by the improvement because of his own men-

tal or emotional state. Whereas former centuries would have spoken of sin, our time sees the mental or emotional incapability of the person to adjust to modern society. In brief, misery was early attributed to sin; then to social conditions, and eventually to a combination of social and psychological causes.

I suppose that among professional people in this country hardly anyone would associate sin with social need as was done in former times. I have met such people in Europe, but their professional standing was not very high. Of course one can say that if there were no evil in our world, there would be no needs, but everyone knows that such generalization and oversimplification does not help in acquiring understanding of the complexities of human nature and modern society.

Although this point of view is clear to all of us, when it comes to remedies, the issues do not seem to be so clear. There are still many Christians who see help given to another person, as in social work, to be an integral part of redemption. In this respect they retain the view of Johann Hinrich Wichern, leader of the nineteenth century German movement, the *Innere Mission*. Wickern maintained that "the masses have become a prey of destruction, created by powers who directly or indirectly stem from sin" and that the preaching of the gospel by word and action

is the remedy for social evils.

Facing issues

Issues are confused in Europe as well as in America. One of the European confusions about Christian social work has been mentioned. Another, a somewhat newer brand, is the concept that all this "work of redemption" ought to be done by the church—not only by the members of the church, but also under sponsorship of the church. This view, which gained favor in the Netherlands after the last war, puts us even further on the Roman Catholic track.

As far as my contacts in Germany go, most Christian social work there is guided by the Wichern ideology of a hundred years ago. The Germans did not become church-minded, as did some of the Dutch Protestants.

There may be some in the United States who accept these views, although with much less emphasis. But what strikes me in this country is that all church activities, particularly in the field of social work, find an important part of their motivation in the concept of democracy.

I hope I do not offend American friends when I say that sometimes the church has the dangerous tendency to become the handmaiden of democracy. For instance, note the article by L. Maynard Catchings in *CHRISTIAN SOCIAL WELFARE*, December, 1954. There

the Protestant agencies which serve only their own constituency are blamed, not because this is contrary to the *Diaconia* of Christ to the world, but because it is contrary to democratic ideals. Democracy and Christianity (democracy first!) are referred to as if these were values of the same order.

I would not even dream of denying the fact that democracy is a great thing. I also know that the church has to be a servant, as Christ was among us as one who serves (Luke 22:27). But to serve is not the same as to be a handmaiden, and nowhere in the gospel do we learn that this service should be associated with only one political or social system, even if the system has elements in common with the basic teachings of the gospel.

In search of new insights

The idea of bringing all Protestant social work under church auspices has been opposed by two of the Dutch Protestant schools of social work, at Amsterdam and at Groningen.¹ This group of social workers has to a certain extent undergone the influence of the theologian Karl Barth.

¹ We consider that the special task of a Protestant school of social work is to prepare social workers for their task in Christian and non-sectarian agencies in the spirit of the gospel, with all the professional skills that are available; to teach the church about social reality and human need; to ask the church to teach what the gospel has to say about human life and social needs in modern society, and to confront our principles and methods of social work with the conception of the gospel.

In a publication of this group² one of the leading Dutch theologians, Professor G. C. van Niftrik, tries to provide a foundation for Christian social work. His starting point is Jesus Christ as the basis of all things (Rom. 11:36), and consequently of our social work. He points out that the difference between Roman Catholic and Protestant opinion is to be found in the dogma of the two natures of Christ. In the Roman Catholic doctrine the supernatural penetrates the natural, and consequently the mission of the church is to penetrate the secular world and to sanctify it. So social work can never be anything but an extension of the church in its sanctifying task.

The same ideas with certain modifications are found in the Protestantism of the nineteenth century and in the views of some contemporary Protestants, as mentioned above. The Protestantism of the Reformation, on the contrary, teaches that Jesus was a real son of man. There was no penetration of his divine nature into his human nature. "Flesh remains flesh" (cf. Rom. 7). This does not lead to secularization of human life, but hereby life is recognized in its profanity.

There is room in this doctrine for the profane task of modern social work, which I

formulate as follows: rendering help to adjust a person or a group in need to the demands of modern society; to some extent to adjust society to the demands of the individual or the group; and to attempt to help persons who are not adjustable to lead a life that does not harm society, but enables them to function as well as possible and helps them to acquire the maximum of happiness possible in their situation.

This task can be performed by Christians and non-Christians. And thus the "plus" that Christians sometimes claim, is eliminated. A Christian, however, will always know that a solved problem or an adjusted person does not mean redemption of man or society. One of the important contributions of Christian social workers is made possible by their knowledge that their performance in helping people — although it sometimes can be a token of the Kingdom of God — lies on a two-dimensional plane and does not bring the essential, the final happiness to man. They leave room for a life that is three-dimensional, that can be lived under the grace of God.

Questions that remain

We in the Netherlands feel that our social work could gain much if our theologians could provide a new biblical anthropology. It seems that is not only true for Europe. It be-

² *Helpen als Ambacht, Opstellen over Maatschappelijk Werk*, (Helping People as Skill and Art, Essays on Social Work), 2nd ed., Baarn, 1954.

came especially clear when I read one of the best known publications on the philosophy of social work in the United States, Herbert Bisno's *The Philosophy of Social Work*, (Washington, D.C., 1952). It is amazing that Bisno states only his own philosophy, based on science and Roman Catholic philosophy. Where are the Protestants with whom he could agree or whom he could oppose? They seem to be absent or to contribute to his a-religious democratic humanism. Is there no more to be said about the nature and destiny of man and society from the point of view of Protestantism than is set forth in this book?

When I read on page 5, Chapter I, "The Nature of the Individual" — "Human suffering is undesirable and should be prevented, or alleviated whenever possible."—and note how Bisno oversimplifies and distorts the doctrines of the churches, then I am simply shocked. In a country that still is considered by many to be a Protestant nation, the problems of human suffering and social need and all the religious teachings in connection with them are settled in a superficial way on one page.

It was encouraging to become familiar with an American publication in a related field, Albert Outler's *Psychotherapy and the Christian Message* (New York, 1954). I wish we had a study of the

same quality for social work.

I shall conclude with the same question with which I started. Does the difference between Protestant and non-sectarian social work lay only in the motivation and the sponsors? I know that I have not presented definite answers, but if by focussing on history and contemporary thinking, I have succeeded in making clear that many questions are still open to answer, my attempt has not been in vain.

It is hoped that today's worldwide cooperation among Protestants that enriches our church life so greatly, will also contribute to the improvement of our social work. We Europeans very often lack the direct practical approach common in this country. It impresses us deeply when we have the privilege of visiting the United States. There is always danger that we may become so deeply involved in doctrine as to forget practice. It seems to me that in this country the danger is in the opposite direction. Therefore, we need each other.

In Chateau de Bossey, near Geneva, Switzerland, the center of the ecumenical movement, we made a start by gathering Christian social workers from many nations in 1952 and again in 1953. We began to exchange views. Let us go on. Working together and setting our faith in the grace of God can help us to help others in a better way.

(Continued from page 4)

From Massachusetts there is Walter P. Muelder, dean of the Boston University School of Theology; from Missouri, Carl C. Rasche, president of the American Protestant Hospital Association; from New York, John McDowell, executive director, National Federation of Settlements and Neighborhood Houses; Hermann N. Morse, general secretary of the Presbyterian Board of National Missions, and Rt. Rev. Jonathan G. Sherman of the Episcopal Diocese of Long Island. All the others fit comfortably with this constellation.

Regional problems are another basic consideration for national planning. From Staten Island to the Hawaiian Islands, thirty-eight councils of churches have written us of plans to hold local and regional conferences dealing with social welfare concerns. We have provided instructions. Their reports will be sent to delegates in advance of the Cleveland conference.

When the National Conference on the Churches and Social Welfare is called to order by Leonard W. Mayo, chairman, there will be assembled in the Music Hall at Cleveland a notable gathering of delegates well prepared to advise the churches on meeting their responsibilities in social welfare. They will be addressed in plenary session by Eugene Carson Blake, president of the National Council of Churches, by General Secretaries Roy G. Ross and Roswell P. Barnes, and by Bradshaw Mintener, assistant secretary, Department of Health, Education, and Welfare. Challenged on the morning of November 1 by Leonard W. Mayo, they will be dismissed on November 4 by Mildred McAfee Horton speaking at a luncheon in the Arena, when citations will be awarded.

Eminent speakers interspersed with dramatic presentations directed by Broadway professionals will be partial payment to the delegates for long afternoons of intensive work in forty groups that will consider various aspects of the churches' concern for social welfare. The fruits of their labor will be referred to the member denominations to start the follow-up program planned for 1956 and early 1957.

It is a big picture without so much as mentioning the involvement of such associate groups as the Y.M.C.A., Y.W.C.A., Salvation Army, Volunteers of America, and the non-member denominations, guests from other countries, consultants, and a limited number of accredited visitors (Associates may apply). Many feel this conference will be a landmark in the history of the churches' concern for social welfare.

* * *

Your editor, the staff director for the conference, is not an agile man. Chasing commission officers, researchers, convention

bureaus, printers, speakers, playwrights, delegates, consultants, visitors, meeting rooms, public relations staff, finances, city councils of churches, theologians, church administrators, and committees without number leaves him wondering whether life really does begin at forty. There you have it, one of the reasons this periodical makes a late appearance and probably will again.

The dateline will be carried as it should appear, but if it should again be a month behind your calendar, we advise that you put faith in the calendar until November has passed. As the conference draws near, you will not want to miss an issue. Preparatory papers will be arriving; we shall share highlights with you.

The sage Pitticus, according to an unimpeachable source (Diogenes Laertius about 200 A.D.), had a saying, "Watch your opportunity." It is yours and ours; so we come to you late and shall again this year, but with our head erect and a smile we hope will meet yours.

—W. J. V.

ERROR NOTED: Concerning page 13 of the last issue, the Rev. George A. Wickwire writes, "The Rosemont estate was not purchased by the Presbytery of Philadelphia, but *given* to it."

Thanks to Mr. Wickwire and cheers for the Presbytery.—*Editor.*

WHO'S WHO IN THIS ISSUE

MURIEL S. WEBB

Mrs. Webb, associate secretary, Department of Christian Social Relations, National Council of the Protestant Episcopal Church, is also acting chairman of the Operating Committee of the Resettlement Services of Church World Service.

CHESTER R. BROWN

Lt. Colonel Chester R. Brown (ret.) is senior statesman for social welfare at the National Headquarters, The Salvation Army, and a member of the General Committee, Department of Social Welfare, National Council of Churches.

MARIE KAMPHUIS

Miss Kamphuis, director of the School of Social Work, Groningen, The Netherlands, is visiting the United States.

THE STANDARD set by Christ in the parable of the Good Samaritan far exceeded the welfare practices of His day. The churches should continue to impart new insights and point the way to exemplary social work practice.

—*from* THE CALL TO THE NATIONAL CONFERENCE
ON THE CHURCHES AND SOCIAL WELFARE,
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